THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

No. 23, Vol. LIV. Monday, June 6, 1892. Price One Penny.

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 341.]

MONDAY, April 4. Afternoon session.

The choir and congregation joined in singing:

We thank Thee, O God, for a Prophet,
To guide us in these latter days.

Prayer by Elder Joseph E. Taylor.

Praise to the man who communed with Jehovah;
Jesus anointed that Prophet and Seer,

was sung by the choir and congregation.

PRESIDENT GEORGE Q. CANNON said: In response to the resolution presented and adopted by the conference this morning, the committee of five has been nominated by the First Presidency. Their names are: Willard Young, Karl G. Maeser, James E. Talmage, James Sharp, and B. Cluff, Jr. If this committee be acceptable to this conference, and they confirm our nomination, they will signify it in the usual way.

The nominations were unanimously sustained, and President Cannon then said: The committee will report at some time during conference, at a subsequent session, as to their conclusions. President Cannon read from a prophecy of Enoch, contained in the Pearl of Great Price, in relation to the coming of Christ in power, in the latter days, to reign on the earth a thousand years, and to the gathering of a people to prepare to meet Him when He should appear. He then delivered a discourse on the nature of the work of God, established in fulfilment of the prediction of Enoch, and the divine selection of the men who have been and are engaged in carrying it forward. He dwelt for some time and with great earnestness and force upon conditions now existing among the Saints that

are contrary to the spirit of the Gospel, and liable to divide the brethren from each other in their feelings, and destroy the amity that should exist among them. The concluding portion of the discourse was devoted to an explanation of the right of those whom God had placed to preside in the Church to counsel the Saints in everything pertaining to the building up of Zion. As a synopsis would not give an adequate idea of President Cannon's remarks, a condensation of them is not attempted. They will probably be produced in full hereafter.

PRESIDENT WILFORD WOODRUFF

next addressed the assemblage, the following being the substance of what he said. It was his duty as a leader of this Church, as a Prophet, Seer and Revelator, as he was called, to bear his testimony to what President Cannon had just said, for he had told the truth. He himself realized the delicate position which many of them were placed in when they touched upon political matters; at the same time he was very glad that Brother Cannon had touched upon that subject so far.

There were the Twelve Apostles. One part of their number—he did not know how many—were democrats, the other republicans; and it was so with every quorum in this Church and kingdom. He confessed that the spirit which he had seen manifested towards some of the Twelve, and that by other men of high standing in the Church, had pained him exceedingly. It might be asked in what way? In the first place, every man had as much right—Prophets, Apostles, Saints and sinners—to his political convictions as he had to his religious opinions. There was no necessity for quarreling one with another, but there had prevailed a spirit, since the political division, among the Latter-day Saints which was greatly to be deplored. As Brother Cannon had said, that spirit would lead them to ruin, to sorrow and affliction, unless a different course was taken. He had seen some good men in the Church come together on these political matters and display a spirit that they had no business to. A good deal had been said about Brother John Henry Smith, and why he was a republican. He took it up, and gave his views to the public. The question arose and was put straight out, "Is he going to apostatize? because a man cannot be a Latter-day Saint and a republican!" That was the feeling. Others might think that a man could not be a Latter-day Saint and a democrat as well. Now, a man could be both, and if we behaved ourselves and did what was right as Latter-day Saints they would not have any trouble. He, however, wanted to say to the congregation before him that all the devils in hell and on earth were united together to destroy this Church and kingdom. Whether it was one individual or a hundred, they labored to that end, and the Saints had to be careful to watch their position in these things. There was an election held recently in the north—the town of Logan—where the republicans were victorious. They (the Presidency) were accused of guiding, directing and ordering, as it were, the operation of this, but such was untrue. He himself had sons, both republicans and democrats, but he had never once in his life told either of them how to vote. God knew he allowed them to do as they liked. He wanted the Apostles to do as they liked, also every other man

in Israel; "but for God's sake don't quarrel; don't throw filth and dirt and nonsense at one another, because of any difference on political matters." Let all present give heed to this. Let them go about their business and attend to their political affairs as they pleased; but do not quarrel. If there were any people on the face of this earth that ought to be full of unity, of faith, of the Holy Ghost and the revelations of heaven, it was the congregation before him to-day.

He thanked God from the bottom of his heart that he had lived to see this day—to see such a vast congregation as this in the valleys of these mountains. He had grown up and lived with the Church almost from its organization, and when he remembered how few were now living in the flesh of those whom he knew in Kirtland, or even Nauvoo, and who associated with the Prophet Joseph, he marveled that his own life had been preserved so long. When they passed behind the veil they would find their records there, in the great library of the kingdom of heaven, and he would like to have a good account, as he wanted all of them to have.

After pointing out the important responsibility resting upon the people of God, and remarking that the eyes of the Lord and all the heavenly host were constantly upon them, President Woodruff said that God had greatly blessed them thus far in their mission here below, and would yet give them the power to accomplish much more, if they but walked uprightly before Him, lived in unity, and carried out the purposes and principles of the Gospel in their daily life. Whatever duties we were called upon to perform we should fulfil them cheerfully. To-day the Latter-day Saints who dwelt in the valleys of these mountains occupied a very important position in the world. A great change was taking place in public opinion toward them, even in our own nation. They had been so derided and misrepresented in the past that people at one time, it would seem, hardly dared to come into Salt Lake City for fear that they would have their throats cut or be otherwise killed! The object of this people was to labor for the welfare of their fellow men both here and abroad; and this was what they had been doing all the way through. The Gospel which they preached would save all the sons of men under the heavens who would embrace it and obey all its laws. The Latter-day Saints were not the enemies of anybody. They believed that every man had a right to his religion, to whatever sect he might belong, and this people only claimed in return the same privilege. That was all they ever had asked.

The speaker referred briefly to the building of temples by the Latter-day Saints, and said they had made this once desert land to bring forth things in abundance for the sustenance of man, through the power of God. Thousands had gone before us here, and thousands would come after; but the foundation had been laid, and we were building upon it.

In conclusion, President Woodruff alluded to the ceremony of placing the capstone on the Temple on Wednesday. A great deal had been said as to people going upon the building on that occasion, but he wished to state that not one-tenth of that congregation could go up there. It was desired that all should remain on *terra firma* except the very few whose duty it would be to ascend the building to perform the necessary work of

the day. He would rather not a soul went up than that one man, woman or child should be injured.

PRESIDENT JOSEPH F. SMITH

said he desired to bear his testimony to the remarks which had been made by President Cannon and President Wilford Woodruff. He wished to be understood that he was heart and soul in unison with them in the views which they had just expressed, both in regard to religious and political questions. He joined in exhorting the Latter-day Saints, whatever they might do in the line of politics, to endeavor to bring them up to the high standard that they should occupy among those who professed to be the people of God, and not descend to the low, mean ways and tricks of the world. If they could not be honest in politics as well as religion, and act as men of God, they were not very good Latter-day Saints.

In relation to the authority of the Presidency of the Church, there had been a tendency for the last seven or eight years among the Latter-day Saints to disregard to some extent the rights of the Presidency and the authority of those who had been placed over them. This no doubt had arisen from the fact that the Presidency had a great length of time been comparatively out of sight of the people, and the people had been free to act as they pleased. There had been a feeling, more or less, growing up, not only among the people, but also with some who were prominent in the Priesthood, which caused them to act as though they considered themselves just about as great, and perhaps a little greater, and that they had just as much knowledge, and perhaps a little more, and equal authority, with the presiding authorities of the Church. In some respects he himself had seen a disregard shown to the counsels of the Priesthood. This was wrong. It was true we had not the Prophet Joseph Smith with us in person to-day, neither had we the Prophet Brigham Young; nor the Prophet John Taylor; but we had the Prophet Wilford Woodruff and his counselors; we had the first Presidency of the Church, organized and acknowledged by the whole people and by God the Heavenly Father; and the same authority that rested in Joseph Smith and his counselors, and that succeeded them in others, rested here to-day with the Presidency of the Church of Jesus Christ of Latter-day Saints, and when they essayed to counsel the people—as it was their right to do—it was the duty of the Saints to hearken. He prayed that the Lord might guide them in this direction in this matter, give them to understand that the Church of God was organized upon the earth, that the authority of the holy Priesthood was here, and that that Priesthood had the right to dictate in all things pertaining to the building up of that Church. God had so far acknowledged the acts of His servants and would continue to do so from this time henceforth, because this was His work.

Great responsibilities rested upon the men who had been chosen by the Almighty and appointed to act in these positions, and they felt the weight of the responsibility resting upon them continually. Not only did they feel this, but they had actually to assume the task of carrying the troubles, burdens, and sorrows of hundreds, he might say thousands, of

individuals in the Church; for there was scarcely a man or woman who had any trouble who did not come to the First Presidency for sympathy and counsel. Sometimes he had seen President Woodruff almost borne down beyond the possibility of endurance by these responsibilities crowding upon him, in addition to those which he had to bear in connection with his Presidency over the whole Church. "Try to make his burdens light," implored the speaker. "Let the people go to their Bishops, to the Presidents of their Stakes, and to other wise men in Israel to ask counsel, and get them to help bear their burdens; but do not bring so many to President Woodruff. It is weighing him down and shortening his time upon the earth. Keep your troubles in your local organizations as much as you can."

God bless this people, and during this conference may the spirit of peace and unity dwell in the hearts of all. He besought the Saints to live their religion, to do right and keep all the commandments of God, that they might know of the doctrine whether it was of God or of man, and whether the course they were pursuing was acceptable in His sight.

The choir sang the anthem,

Let God arise.

Benediction by Apostle Francis M. Lyman.

[TO BE CONTINUED.]

AN ENGLISHMAN ON MEXICO.

SIR WM. B. FORWOOD, of Liverpool, has been making a trip in America, and writes to the *Post* his observations in Mexico. He says: The sunny uplands of Mexico are so far removed from the haunts of British tourists that probably less is known of this interesting country than almost any other, and yet it has claims, both on the score of antiquity and of picturesqueness, which give it quite a unique position. "Older than Egypt," is an oft-quoted phrase, and certainly in the mystery which shrouds the dawn of civilization in Mexico there is much which would lead to the opinion that the Aztecs and Toltecs who inhabited these lands were cotemporary with the Pharoahs, enjoyed as high a civilization as the Egyptians, and were even more skilled in the knowledge of astronomy.

The ancient history of Mexico is prolific of legend and romance, and the stories told by her sacrificial stones and tablets are scarcely less exciting than the romance revealed by Egyptian papyrii or obelisk; here also we have our pyramids and temples of the idols; plains strewn with villages of flat-roofed houses, reposing in the shade of groves of palms, recalling very forcibly the land of the Pharoahs. Nor does the similarity stop here. The shepherds tending their flocks of goats and sheep, the women with their many-colored dresses, carrying their earthern jars to the well, bring to one's mind those pictures of the East familiar to all. It is a land of expanding plains and mountain tops. Here, in the City of Mexico, we are surrounded by a wide plain, and this is again succeeded by mountains, which look about as high as our Westmoreland hills, but they are really 12,000 or 13,000 feet high, and are dwarfed by the fact that the city itself

stands 8,000 feet above the sea level. Beyond the line of the many-peaked dark blue mountains to the south, stand out in grand relief the snow-clad mountains of Popocatapetl and Iztaccuatl, 17,700 feet high; and still further away the snowy peak of Orizaba.

Mexico enjoys every climate; here upon the upland the temperature is never too hot, and the atmosphere is always bright and sunny, while the evenings are pleasantly cool; down in the valleys we have the terra caliente, where the climate is tropical. The productions of Mexico are also very varied; within a circle of sixty miles from this city we have all the fruits and vegetables of the temperate zone and all those produced in the tropics. Equally varied are the occupations of the people; on the table-lands we have the large haciendas of the great landowners—many as large as an English county—upon which vast herds of cattle are reared, the hacienda itself resembling a fortified town, within the walls of which the owner lives, surrounded by his peons, often forming a colony of 700 or 1,000 persons. A handsome church always forms a feature of a hacienda, and often a lake stands in the centre of the quadrangle. Every night the cattle are collected together within the walls for safety. One is reminded very much of the feudal castles of England, and the lord surrounded by his serfs. Higher up on the hills we have coffee plantations, while lower down again in the valleys we see large sugar estates and farms for raising Indian corn and tobacco.

What strikes the stranger perhaps more than anything else is the wonderful abundance and luxuriance of the flowers, and roses and lilies, magnolias, azaleas, violets, geraniums, hydrangias, hollyhocks, poppies, and orchids, all flowering side by side in a wealth of profusion which would startle the English gardener, who would contend that each requires separate treatment and different temperature. A shilling will put you in possession of a wheelbarrow full of flowers which would cost a princely fortune to buy in Covent Garden. Nature, abundant everywhere in her bounteous productions, is also grotesque; to see great trees and great forests of cacti has a strange and weird effect. The organ cactus grows twenty and even thirty feet high, sometimes as single stems, like sentinels, on the mountain side; at others branching out like huge candelabra. Then the napoli cactus, with large circular flat leaves or bands, spreads out into large bushes, and the maguey or aloe plant, one of the most valuable productions of the country, supplying the popular beverage pulque, and a kind of hemp, covers the vast plains of Apan, which stand between this and Puebla, and forms one of the most profitable industries of the country.

The Indian population are an industrious people, living in their little shanties, consisting of a few boughs of trees just sufficient to form a sunshade, or in the more important palm-thatched hut. They seem devoted to their children and dogs; they are peaceable and well conducted. During the past month I have ridden long distances by day and by night, through lonesome valleys and high mountain passes. I have always met with the greatest civility, and received a "Buenas Dias, Señor," from every passer by.

FACTS AND EVENTS.

A boat containing a party of fifteen persons was capsized on Lake Zurich, Switzerland, on May 23, and seven young ladies were drowned.

An explosion of flour dust occurred in some quarries on the banks of the Seine, France, on May 30, killing four persons, and injuring thirty others. Eight thousand tons of wheat was destroyed.

A battle was fought in West Africa on May 21, between British troops and the Jebu army. The latter was defeated with a loss of four hundred killed. Before going into the action the Jebus offered a sacrifice to their gods of two hundred persons, most of whom were young girls.

Telegrams from Bourgos, Avila and Salamanca, Spain, on May 28, state that great destruction has been caused in those provinces by hailstorms. Crops and vineyards in over twenty villages have been destroyed, and the large hailstones killed large numbers of fowl and injured several persons.

A law went into effect on May 26, in Kentucky, U.S.A., providing that railway companies must furnish on each passenger train a separate coach in which negroes can ride, as the white people in that section of country object to the presence of negro fellow-passengers, so bitter is the racial hatred between them.

A collision occurred on May 27, at Birmingham, England, between a Midland and a London & Northwestern passenger train. At this point both companies use the same track, and the officials say the signals were against the Midland driver. One locomotive was crowded over a viaduct, forty feet high, into the street below. Two passengers were killed and nine other persons injured more or less severely.

The recent fighting in Uganda, East Africa, is the result of a local religious feud. There were quite a number of fatalities on each side. The Catholics claim that Protestants are making an effort to drive Catholics out of the country, and are being supported in the movement by the British officers. Eighteen Catholic missionaries have already been driven out. The Protestants say the Catholics were the assaulting party.

At Fort Worth, Texas, U.S.A., on May 26, a man named Allis was swinging his own boy and two little girls named Stearings, in a large swing. The children had a dispute, and one of the girls slapped the boy in the face. Allis grew so angry at this that he threw both girls from the swing on to a pile of rocks, killing them instantly. Mr. Stearings saw the occurrence, but was unable to prevent it. He drew a revolver and shot Allis, whose dead body dropped close to those of the children he had murdered. Public sentiment justifies the action of Stearings.

At Vallejo, Texas, U.S.A., on May 25, a young man named Harold Fellows, a well-to-do farmer, was married, and in the evening a number of men made night hideous by engaging in a tin-pot-and-kettle serenade under the window of the room allotted to the newly-married couple. Fellows came out in his night clothes and ordered them off. The din was increased, when Fellows grew angry, seized a revolver and fired three shots into the crowd, killing two serenaders. His wife seized his arm to prevent his firing a fourth shot, when a volley from the serenaders instantly killed both bride and bridegroom.

A destructive cyclone swept over Wellington, Kansas, U.S.A., on May 27, reducing the town almost to ruins. The cyclone, which gave no notice of its approach, struck the town about 9 o'clock in the evening. Within a few seconds the principal streets were devastated, the buildings being overthrown, and numbers of victims buried within the ruins. Those who were out of the path of the tornado hastily gathered to the rescue and extricated the dead and injured. Thirty persons were killed and seventy injured severely; many others received slight injuries. The towns of Harper and Argonia were also in the line of the cyclone, which demolished every house in its track. There were five persons killed at Argonia and seven at Harper, many others being injured. Many churches, schools, public buildings and dwellings were wrecked.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 6, 1892.

REMISSION OF SINS THROUGH BAPTISM.

EVERY person who truly believes in God and repents of all transgression desires to obtain a remission of sins. Faith and repentance do not bring remission, but they must be had before it can be obtained, for they are the preparation for an ordinance instituted by God through which divine forgiveness is vouchsafed to the repentant sinner. Baptism is this ordinance, and it is through it, when properly administered, that sins are remitted. That is the doctrine taught in the Bible—the word of God.

John the Baptist was a Prophet of God, acting under the divine commission. The Bible informs us (Mark i: 4, and Luke iii: 3) that he preached and administered "the baptism of repentance for the remission of sins" in the wilderness and all the country round about Jordan. While he was engaged in this calling Jesus came to him and was baptized, declaring that it was necessary to do so to fulfil all righteousness, thus acknowledging that John was preaching a true doctrine and baptizing for a right purpose. This fact has been a matter of sacred history for eighteen hundred years; and should it not be a source of surprise that there are professed believers in the Bible who are so blind to truth and lost to reason as to insist, after their attention is called to this historical fact, that baptism is not for the remission of sins? The teachings of the Scriptures are a standing rebuke to such persons.

But the sincere seeker after truth and salvation will desire to learn more fully concerning this doctrine, that he may understand its necessity and purpose. Jesus called and ordained men to preach His Gospel, and just before He left them commanded them to tarry at Jerusalem till they were endowed with power from on high. They obeyed Him, and when they received this power they convinced a large multitude that Jesus was the Christ. When their hearers inquired of them what they should do, Peter gave answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii: 38). Here we find the inspired Apostles, after Christ's ascension into heaven, teaching that baptism was for the remission of sins. Peter declared that to be its purpose, and as one to whom was committed the keys of the kingdom as the head of the Apostles, he would not have dared to proclaim anything

but the truth. He gave to those who believed on the Apostles' words the Gospel law which was necessary for them to obey, and taught them that baptism was the ordinance through which remission of sins was to be obtained.

Paul saw a vision in which he was directed to go to a certain place where it should be told him what to do. He did so, and there fasted and prayed three days. Then the Lord sent Ananias to him, who said, "Arise, and be baptized, and wash away thy sins" (Acts xxii: 16). Why did not the Lord remit Paul's sins through his fasting and prayer? For the reason that He had instituted baptism for that purpose, and all who desire the blessing of remission of sins must comply with His law.

"But," says one who is in the position of many who desire to be true Christians, "that doctrine is strange to me; I was always taught that baptism was an outward sign of an inward grace." That may be, but a true servant of God never taught you so, neither did you learn it from the Bible. You must be baptized and have your sins washed away before you are even prepared for the reception of an "inward grace."

"But Peter tells us," continues the objector, "that baptism is 'not the putting away of the filth of the flesh but the answer of a good conscience towards God.'"

And Peter stated the truth. Ananias did not tell Paul to be baptized and wash away "the filth of the flesh," but to "be baptized and wash away his sins." Peter and John, with the rest of God's servants, did not preach baptism for the "putting away of the filth of the flesh," but for the "remission of sins." When a man is baptized according to the Lord's will, he receives a remission of sins, and his conscience is void of offence towards God.

Some object to baptism for the remission of sins because infants are "born in sin," and that would include infant baptism. It is true that the sin of Adam passed upon all mankind; but Christ took that sin upon Himself and atoned for it upon the cross. Therefore, infants are without sin, and "of such are the kingdom of heaven" (Mark x: 14). The Bible teaches that the sins which men should be baptized for are their individual sins, and not the sin they were born in, for the Lord Jesus atoned for that.

It will not do to say that baptism remits a man's sins, for that is the work of the Lord. The "laying on of hands" does not give the Holy Ghost, for it is the "gift of God." The blowing of rams' horns did not throw down the walls of Jericho; it was the power of Jehovah. "Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given" (Acts viii: 18). God works by means, through instruments; and it is through baptism that sins are remitted. No reasonable person will deny that for a man to be saved it is necessary for his sins to be remitted. The Scriptures teach that remission of sins is obtained through baptism. Therefore all who will be saved will have to be baptized for this purpose.

St. Mark informs us that in "the beginning of the Gospel of Jesus Christ" is the "baptism of repentance for the remission of sins" (Mark i:

1, 4). That Gospel is "the power of God unto salvation," and its first work, or beginning, of salvation is saving the repentant believer from his sins by securing for him a remission of the same; this remission being bestowed through the ordinance of baptism, administered by divine authority. Those who reject the beginning, or fundamental principles of salvation, cannot hope to receive its benefits. The Bible says that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i: 7—9). From this we learn that the Lord will take vengeance on those who obey not the Gospel, and will punish them with everlasting destruction from His presence. Baptism for the remission of sins is a principle of the Gospel, and those who will not obey it will surely be partakers of the vengeance and punishment mentioned in the foregoing quotation.

Elisha the Prophet informed the Syrian leper how he could be cleansed, namely, by being washed or dipped seven times in the river Jordan. But he went away in anger, thinking that the waters of Syria were just as good as those of Jordan; afterwards, being persuaded by his servants, he obeyed the requirement, and was cleansed. If he had been dipped in any other river than that designated by the Prophet, it would have done him no good; or if he had been dipped less than seven times, it would have availed him nothing. God had prescribed the means, and they must be complied with to the very letter, or the blessing would not follow. So it is with baptism.

The incident of the brazen serpent conveys a similar lesson to men. When Israel were bitten by poisonous serpents, the Almighty commanded a brazen serpent to be raised, that all who looked upon it should be healed. Those who complied with the condition received the benefit; while those who considered it non-essential and would not look, died in the poison. Thus all sinners who will not be baptized, considering it non-essential, will fail in receiving a remission of sins, and consequently are banished from the presence of God.

The Scriptures leave no doubt as to the object of baptism; it is for the remission of sins. Therefore, let those who have not received of this ordinance prepare therefor by repenting of every sin. Then let them seek a properly authorized person and be baptized for the remission of sins, that they may be numbered with those who keep the commandments of the Lord, who "shall save His people from their sins." J. H. A.

THE Durango (Colorado, U.S.A.,) *Herald* publishes an interesting account of a recent prospecting trip made by two gentlemen of Durango' whose wanderings took them down the great canyon of the Colorado River, where they made a thorough exploration of the country visited by them and brought to light a great variety of relics of the cliff dwellers age. Their explorations were conducted up and down the canyon at a point about one hundred and twenty-five miles southwest of Bluff City,

Utah. In the ruins of the abodes of this prehistoric people they found implements, clothes, skulls and pottery. The skulls, however, were entirely distinct from those of the cliff dwellers, being without artificial flattening or other impression, while skulls of cliff people are always flattened at the back, giving rise to a theory that the race died out from the lack of philoprogenitiveness. Both races were evidently familiar with the manufacture of feather fur, cotton and other clothes. They wove a fine cotton fabric similar to calico, which they dyed in eight or nine different colors and shades. Of course, there were numerous specimens of pottery, while the race was evidently fond of pumpkins and corn, several varieties having been found, as well as many new and peculiar seeds. Pictures of a kind never before discovered, and slabs of stone with hieroglyphics, were also found, with many other curious relics. The collection is now on its way to Durango, and is said to contain many articles never before exhibited, and to be larger than any ever before made.

ARRIVALS.—The Guion steamship *Arizona* reached Liverpool on May 23, after a pleasant voyage across the Atlantic. The following Elders were among the passengers:

For the British Mission: Erastus M. Cole, Frank H. Baugh, Clarence C. Cressall, M. A. Lewis, W. G. McAlister, of Logan; Wm. D. Callister, Salt Lake City; Hyrum Kirkham, Lehi; H. H. McCune, Nephi; and George M. Thompson, Richmond, Utah.

On genealogical business: John M. Clements, of Springville, Utah.

For the Scandinavian Mission: Gustave Lindahl, Andrew J. Wahlquist, Gust. A. Anderson, Salt Lake City; Carl A. Lundell, Benjamin; G. A. Iverson, Ephraim, Utah; and John E. Mattson, Burton, Idaho.

For the Swiss and German Mission: John Fetterli, Salt Lake City; Conrad Maag, Lake View; John Stakeli, Ferdinand Schramm, Payson; and Charles W. Tillack, American Fork, Utah.

For the Netherlands Mission: C. B. F. Lybbert, Vernal, Utah.

APPOINTMENTS.—Elders Erastus M. Cole and Frank H. Baugh are appointed to labor as traveling Elders in the Scottish Conference.

Elder Clarence C. Cressall is appointed to labor as traveling Elder in the Nottingham Conference.

Elders M. A. Lewis and W. G. McAlister are appointed to labor as traveling Elders in the Welsh Conference.

Elder Wm. D. Callister is appointed to labor as traveling Elder in the Leeds Conference.

Elders Hyrum Kirkham and H. H. McCune are appointed to labor as traveling Elders in the Sheffield Conference.

Elder George M. Thompson is appointed to labor as traveling Elder in the Liverpool Conference.

RELEASES.—Elders Rudolph Rickenback and Carl Hansen are honorably released from their labors in the Swiss and German Mission, to return home.

TEMPLES, ANCIENT AND MODERN.

[CONTINUED FROM PAGE 351.]

THE NAUVOO TEMPLE.

As soon as the Saints had settled in Nauvoo they directed their attention towards temple-building, and a beautiful spot was selected for the purpose. This was accepted of the Lord, who, in a revelation, January 19, 1841, gave further instructions concerning the work of the Church. Chosen messengers were to be sent to the Saints, telling them to bring together valuables of all kinds for this Temple. It was to excel the first house in every respect. The same revelation also gave instructions concerning baptism for the dead—an ordinance which "belongeth to my house, except in the days of your poverty, wherein ye are not able to build a house unto me." The Saints obeyed the voice of God, and, on April 6, 1841, the corner stones were laid.

On the morning of this day a vast procession proceeded to the ground. A square of people was formed, and the speakers went to the stand at the southeast corner stone. Sidney Rigdon addressed the vast assembly. The Prophet then lowered the corner stone, pronouncing the following:

The principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily, that the Saints may have a place to worship God, and the Son of Man have where to lay His head.

The southwest corner stone was next laid by Don Carlos Smith, presiding over the High Priests. The northwest corner was laid under the direction of the High Council, and the northeast by Bishop Newel K. Whitney, representing the Aaronic Priesthood.

This was a time of rejoicing by the Saints. The conference lasted five days, and the Prophet cheered the hearts of the people with comforting speeches.

The work now progressed rapidly. Eighteen stone cutters were dressing the rock for the building. A general tithing record was opened, and donations came in freely. Faithful Elders went into the woods to obtain the necessary lumber. It is worth while mentioning that the sisters took a prominent part in contributing cash to the funds. On the suggestion of Hyrum Smith, they were solicited to donate one cent a week, and responded so promptly that large sums of money came in in this way.

In the fall of 1841 a baptismal font was built in the basement of the Temple. The Prophet describes this in the following terms: "The baptismal font is situated in the centre of the basement room, under the main hall of the Temple. It is constructed of pine timber, and put together of staves tongued and grooved, oval-shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep. The moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs on the north and south sides, leading up and down into the basin, is guarded by side railing. The font stands upon twelve oxen, four

on each side, and two at each end, their heads, shoulders and forelegs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country. * * * This font was built for the baptisms for the dead until the Temple shall be finished, when a more durable one will supply its place."

The first person officiating for the dead in this font was Reuben McBride. Several miraculous cures from diseases followed the observance of the sacred rite, strengthening the faith of the Saints.

On the 28th of October, 1842, the work was so far advanced that meetings could be held in the Temple, and the following Sunday Apostle John Taylor addressed a congregation there. On May 21, 1843, the Prophet preached, on which occasion the Sacrament was administered to the Saints, the emblems being bread and water for the first time.

The martyrdom of Joseph and Hyrum delayed the work for some time, but it was soon recommenced, and notwithstanding all difficulties, the capstone was laid on May 24, 1845, about six o'clock a.m. There was a large concourse of Saints present. President Brigham Young laid the stone, after which he said:

The last stone is laid upon the Temple, and I pray the Almighty, in the name of Jesus, to defend us in this place, and sustain us, until the Temple is finished and all have got our endowments.

The congregation then shouted, "Hosanna! Hosanna! Hosanna to God and the Lamb! Amen! Amen! Amen and Amen!"

In the fall of 1845 a meeting was held in the Temple, attended by five thousand people, and it was dedicated so far as now completed to the Lord as "a monument of the Saints' liberality, fidelity and faith." During the months of December, 1845, and January, 1846, many Saints received their endowments; and although the exodus commenced in February, 1846, the work of finishing the building progressed. On April 30 it was dedicated privately, on account of the persecutions of the mob, and this being done, the Saints fled across the river to join their brethren in exile.

The history of the Nauvoo Temple from this time is a sad one. Like the Temple of Solomon, it was the object of repeated acts of vandalism. The mob took possession of it, and profaned it in various ways. In November, 1848, it was set fire to, and in a few minutes it was enwrapped in flames. The following graphic description in the History of Hancock County reminds the reader somewhat of Josephus on the destruction of Jerusalem:

It was a beautiful night, and about three o'clock (in the morning) fire was discovered in the cupola. It had made but little headway when first seen, but spread rapidly, and in a very short period the lofty spire was in a mass of flame, shooting high in the air, and illuminating a wide extent of country. It was seen for miles away. The citizens arrived, but nothing could be done to save the structure. It was entirely of wood, except the walls, and nothing could have stopped the progress of the flames. In two hours, and before the sun dawned upon the earth, the proud structure, reared at so much cost—an anomaly in architecture, and a monument of religious zeal—stood with four blackened and smoking walls only remaining.

A dreadful tornado swept over the country in May, 1850, and tore down what remained of the walls. The rock was soon hauled away in all directions. It is said that almost every State in the Union has now one or more of the stones that once were laid in the walls of this Temple, and that some have even found their way to Europe.

The Nauvoo Temple was built of light grey limestone, and was 128 feet feet in length, 88 feet in width, and 65 feet from floor to roof. The tower was 165 feet. The amount expended on the building exceeded one million dollars.

THE ST. GEORGE TEMPLE.

At a council held in St. George, on January 31, 1871, President Brigham Young proposed to build a temple in this place, and the proposition was unanimously sustained. The dedication of the Temple Block took place on November 9, the same year. On this occasion President Brigham Young took a shovel in his hand, and, pointing to a stake which had been driven into the ground, said :

Immediately under this stake and in the foundation will be placed a stone containing sacred records ; and immediately over it, when the building is completed, will be placed another stone containing the record of the Temple.

He then said : "I now commence by moving this soil in the name of Israel's God."

After some further ceremonies, the people joined in shouting hosanna to the Lord.

The same day, in the afternoon, the work of excavation commenced. Ellis M. Sanders, of St. George, plowed the first furrow in the ground. The first rock in the foundation was laid on March 10, 1873, and on Januaay 1, 1877, the building was solemnly dedicated to the Lord, President Brigham Young presiding. On the 9th of the same month the administration of the holy ordinances commenced. On August 16, 1878, the building was struck by lightning and slightly damaged, but it was soon repaired. The St. George Temple is 141 feet 8 inches long, and 93 feet 4 inches wide. The height from the surface of the ground to the top of the parapet is 84 feet. It is surmounted on the east end with a tower, having a square base with octagon-shaped dome. The quantity of rock in the building is estimated at 17,000 tons. One million feet of lumber is used for it. There are eleven rooms in the basement. The main room above the basement is 99 feet by 78 feet. The baptismal font is of iron, and weighs with the oxen and steps 18,000 pounds. It cost $5,000, and was donated by President Brigham Young. The cost of the whole building is estimated at $800,000.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

Mr. George W. Childs, the distinguished American philanthropist, and proprietor of the *Philadelphia Ledger*, was given a reception in Salt Lalt Lake City on May 16, by the typographical union.

On May 14, Judge H. P. Henderson and Hon. John T. Caine were selected by the democratic convention at Ogden as delegates to the national democratic convention to be held at Chicago on June 21.

Christian H. Heggum was killed at West Jordan on May 10, by the falling on him of a heavy piece of machinery. He was a native of Norway, where he joined the Church, and was sixty-five years of age.

J. T. Gilmer, well known in Utah as "Jack" Gilmer, died at Salt Lake City on May 8. He was a typical frontiersman, and was the senior member of the firm of Gilmer & Salisbury, who were among the pioneers in the stage coach business in the Rocky Mountains.

The democrats of the second precinct, Salt Lake City, elected Hon. George Q. Cannon as a delegate to the convention at Ogden on May 14. The honor was declined, however, by President Cannon, who explained that he was not a resident of the second precinct, and also that he was not a voter, having been disfranchised by the Edmunds law. For this latter reason he did not think it would be proper for him to take a prominent part in politics.

Peter Lochrie, who holds the office of justice of the peace in one of the precincts in Salt Lake County, has sued the *Deseret News* for $5,000, for alleged libel. In a case before Mr. Lochrie, in which it was announced that he decided the matter before any trial had taken place, the *News* said the whole thing was "looked upon as a farce." Mr. Lochrie says that by this the paper meant to convey that he was, through his ignorance of the law, unfit to exercise the power and authority of a justice of the peace. The institution of the libel suit is about as amusing and absurd as the action which the *News* described as farcical.

One of the resolutions adopted by the Territorial democratic convention, held at Ogden on May 14, reads as follows: "That we are unwilling any longer to see any portion of our fellow citizens deprived of the privileges of an American citizen by disfranchisement, when it has long since been agreed on all sides that no reason now exists therefor, and when they have made most respectful petition to the president for relief, and have given to him the most indubitable proof of their entire good faith: we therefore most respectfully but earnestly urge upon the executive to relieve our people from such disabilities by granting to them unconditional amnesty."

Elder Charles Lambert died at his home in Granger, Salt Lake County, May 2, 1892. He was born at Kirk Deighton, Yorkshire, England, August 30, 1816, and became a member of the Church of Jesus Christ of Latter-day Saints July 14, 1843. He emigrated to Nauvoo, and while there labored on the Temple, the finishing stone of which was cut by him. In the expulsion from Nauvoo, he and his wife, Mary Alice, sister of President George Q. Cannon, shared the hardships which the Saints were compelled to undergo. He moved to Utah, where he has been an energetic worker in the cause of truth, being a man of great faith. He filled two missions to Great Britain. An industrious, honest and conscientious man, he was highly esteemed by all his acquaintances.

Several hundred Presbyterians reached Salt Lake City on May 10, *en route* to Portland, Oregon, to attend a Presbyterian conference. A meeting was held in the Salt Lake Theatre in the evening, at which several of the ministers in the party spoke. One of the number, the Rev. Dr. Roberts, of New York, made a vicious and mendacious assault upon the "Mormons." During the meeting, a messenger from President Woodruff presented his compliments and tendered the use of the theatre—the building in which the meeting had convened—free of charge. This offer was accepted in a resolution which contained a gratuitous insult to President Woodruff and the Latter-day Saints, in return for the kindness shown. To the credit of a considerable proportion of the Presbyterian party, it may be said that they were heartily ashamed of the discourteous action of their ministers.